the Alliance Weekly

DECEMBER 4, 1957

PACIFIC SCHOOL

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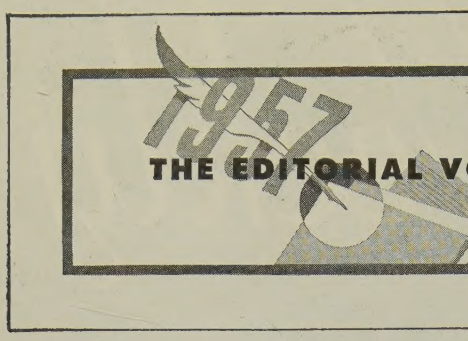
IGOROT WOMEN THRESHING RICE, PHILIPPINES

In this issue

The Methodist Witness in the Wesley Hymns

By Bishop Roy H. Short



A WORD TO THE WISE

The job of carrying the gospel to remote tribes hidden in strange and dangerous places often requires a courage and daring equal to that displayed by the explorer in search of a new river or the soldier in the performance of his duties.

There are missionaries who are born adventurers; while wholly consecrated to Christ and utterly devoted to the glory of God, they are for all that very much in love with the physical excitement that accompanies missionary activities in some parts of the world. These have done excellent work and must be classed with the true servants of Christ and messengers of the cross. Their love for lost men is deep and real. Their fondness for travel and danger is natural to them and indeed contributes much to their fittedness for the work they are called to do, a work which their more cautious brethren could never accomplish.

The Christian public, always ready to take the hero to its heart, has shown its amiable weakness by following these men about, to hang breathless on their colorful words and to shower them with money and gifts of every kind. By thus focusing attention upon their task these brethren have done a real favor to the cause of world missions. They have won the prayers and the support of many who would not have been aroused by the ordinary missionary program. Of the purity of their motives and the sincerity of their appeals there can be no doubt. We could use more of such men.

Now it is to be regretted that these men, by their very zeal and by the success of their efforts, have innocently prepared the way for a racket about as neat and lucrative as may be found anywhere within the field of religion. For there have arisen some who do not scruple to exploit the modern Christian's love for color and drama. These have swept in with the sound of a trumpet. They specialize in thrills and tales of adventure both tall and lurid, and in some quarters they have captured the imagination and loyalty of large numbers of Christians of undoubted sincerity.

Without any previous "good report," woefully shy on scholarship, lacking age, experience and wisdom and, in many instances, without having served an apprenticeship to any recognized spiritual leader, they set themselves up as great missionary pioneers and by sheer force of personality manage to extract from an emotional and uncritical public enough money to finance their showy projects.

These depend for their success upon the power of snappy advertising and use every trick in the modern salesman's bag to promote their interests. Missionary work as they present it is a huge and enjoyable adventure. Significantly absent are the woes of Calvary and the travail of the Holy Ghost. Their talk is smooth and convincing, but their *spirit* is not that of the great missionary leaders of the past.

These professional religious adventurers may be spotted by one of several marks. One is their everlasting restlessness. They are always turning up in unexpected places with their camera, traveling at the expense of hard-working Christians, of course, and returning to startle the religious public with what their eyes have seen and their camera recorded. Never would they get into a corner of the world's harvest field and lose themselves in the holy work of winning men. It never occurs to them that they should stay on some field and sweat it out after the manner of the great and fruitful missionaries of every society and denomination through the years.

Unfortunately also some religious leaders in the home land have found that it pays financially to introduce the missionary motif into their program. The public will support a work that has a missionary flavor and these men know it. It is difficult to avoid the conclusion that missions is sometimes used as a bait to bring in crowds and secure increased income.

As painful as it may be to call attention to an abuse like this, it should be done bluntly and fearlessly. Surely it is no proof of Christlikeness to shut our eyes and mouths while a task as sacred as foreign missions suffers at the hands of ambitious and irresponsible men.

Certain types of men only come into focus here. The God-honoring missionary society will be quick to invite inspection of the missionary dollar. But the gay adventurer who wants to go a-roaming at the honest Christian's expense will feel hurt and will no doubt accuse me of attacking the missionary enterprise. Forty years' association with a society where missionaries practice frugality, self-sacrifice, lifelong committal to the task, lonely pioneering, painstaking language study, and where deprivations, dangers and actual martyrdom are accepted as matters of course should acquit me of this charge.

The Christian with money to invest in world evangelization should, as he shall surely face his Lord at the judgment, approach his responsibility carefully. He should demand a reckoning and insist upon knowing how his money is being spent. And he should see to it that he is helping to support only humble and devout men and women who love not their lives unto the death. Not one cent should he give to aid the selfish activities of the happy adventurer who seeks to pass for a messenger of Christ.

This whole thing is too sacred to treat lightly; and the judgment is too near.

The Methodist Witness in the Wesley Hymns

By BISHOP ROY H. SHORT

As a concluding article in the series, "Those Amazing Methodists," we are presenting here an analysis of the witness of the early Methodists by a contemporary Methodist bishop. . . . This is used by the kind permission of "Tidings," Nashville, Tenn.

HE early Methodists were sure at man was lost and in need of a aviour. They were equally sure bout the redemptive power of hrist. He was the object of their ith, the theme of their preaching, e burden of their testimony and e glory of their confidence. They ere determined not to know anying among men save Jesus Christ id Him crucified.

It is to be expected, therefore, at Charles Wesley, the poet of ethodism's faith, should dwell rgely upon Christ, His love, His ercy and His power to save. This does in all his hymns. Christ is e undying theme of his song.

The message of Methodism rerding Christ, as reflected in its ngs, is first of all a testimony as to no Christ is. This can be illusated from numerous lines in the esley hymns.

Perhaps this testimony is nowhere forth more vividly than in Charles esley's great hymn which all the rld loves to use, particularly at ristmas time, "Hark! the Herald gels Sing." The familiar words, ng since stored up in memory for st of us, often fall from our lips thout our realizing either their full port or their actual affirmation garding our Lord. It is well to te this hymn with care.

According to this Christmas hymn Babe cradled in Bethlehem's nger is "the everlasting Lord." is "the Godhead" "veiled in flesh." is "the heaven-born Prince of Peace." He is "the Sun of righteousness." The words tumble over one another in an effort to set forth the fact that Christ is the only begotten Son of the Father, the King of kings and Lord of lords.

But the message of Methodism in song does not stop with merely identifying Christ. It goes on to glory in what He does. Often in his immortal songs Charles Wesley sang about what Christ does. But nowhere does he do this more movingly than in what is beyond doubt one of his noblest compositions, "O for a Thousand Tongues to Sing." Here he reminds us, in words that easily sing their way into our hearts, that Christ "breaks the power of canceled sin," "sets the prisoner free," "bids our sorrows cease," and makes "the foulest clean."

In the third place, the message of Methodism in song challenges men everywhere to put Christ to the test as the One who is sufficient to meet all their needs. Methodism has proclaimed this sufficiency of Christ in ten thousand times ten thousand sermons and borne witness to it in the countless glad testimonies of her people. She has affirmed it in the glad hymns of the redeemed, sung unto the very ends of the earth.

Charles Wesley voices this confidence in the sufficiency of Christ in these moving lines:

Jesus! the name high over all,
In hell, or earth, or sky;
Angels and men before it fall,
And devils fear and fly.

Jesus! the name to sinners dear,
The name to sinners given;
It scatters all their guilty fear;
It turns their hell to heaven.

As long years have come and gone this fact has been verified again and again among all peoples. Wherever the gospel has been preached and accepted it has become verily the power of God unto salvation to those who believe.

The world of our day, weary and burdened and distraught, waits for a sure word about Christ. Whenever He is lifted up, He draws men unto Himself.

Concerning his preaching visits to various towns, John Wesley used to note, "I gave them Christ." Methodism's message is forever this. Its holy mission is to cry to all men:

Hear Him, ye deaf; His praise, ye dumb,
Your loosened tongues employ;
Ye blind, behold your Saviour come;
And leap, ye lame, for joy.

The battle cry of the Reformation was "The just shall live by faith." The evangelical movement was born out of the rediscovery of the fact, so clearly set forth in all the New Testament, that it is faith alone by which men are saved. Methodism, heralding this fact with glad lips and hastening with anxious feet to publish this message everywhere, found proper place, therefore, in the main stream of this movement. John Wesley had been advised by one who was of the greatest help to him as a young man searching to find his way, "Preach faith until you have it, and then you will preach faith because you have it." He, in turn, in the years that followed, made faith the constant theme of his

preaching and urged his preachers to do the same.

Charles Wesley, as was naturally to be expected, voiced in song this same emphasis upon faith. It runs throughout the Wesley hymns even as it has always predominated in Methodist preaching. Again and again in these hymns there appears the exhortation to the man yet in his sins to believe and be saved. In like manner it urges the upward-struggling believer to exercise faith to lay hold upon the divine strength and help that are available for him in such generous supply.

The Wesley hymns affirm man's inability completely to solve his own problem. All of us can well understand this, for all of us have sinned and come short of the glory of God. All of us have done what we ought not to have done and have left undone what we ought to have done. All of us have tried again and again, by our own resolution and self-striving, to save ourselves; but these efforts, however commendable they may have been, have failed to bring peace within. At last, in desperation, we cry in Wesley's words:

Father, I stretch my hands to Thee;
No other help I know:
If Thou withdraw Thyself from me,
Ah! whither shall I go?

It is then that we look up to behold that God, in His goodness, has provided for us a Saviour who came that we might have life and have it more abundantly. To that end He was obedient unto death, even death on the cross.

Our way of contact with this Saviour, whom God has so graciously and at such costly love provided, is faith—and faith alone. The divine challenge to us is to believe and be saved. At last we accept this. Abandoning all pretense and self-sufficiency, confessing our sins and unworthiness, and seeking to show ourselves truly repentant, we cry:

At last I own it cannot be
That I should fit myself for Thee:
Here, then, to Thee I all resign;
Thine is the work, and only Thine.

We dare to believe and, believing, discover for ourselves that all that the gospel says about finding forgiveness, new life, joy and peace through Christ is true.

There are lost men everywhere today. What they need is not just instruction and urging to do better. What they need is not just a new environment in which to live. What they need is not just the challenge of some noble cause to which they may dedicate themselves. What they need, above all else, is a Saviour! This is what all of us need—and need continually. Only a religion with a Saviour truly able to save unto the uttermost will suffice for such men as ourselves, a Saviour whom we may look in faith cryin

Jesus, the sinner's Friend, to Thee,
Lost and undone, for aid I flee,
Weary of earth, myself, and sin;
Open Thine arms, and take me

The early Methodists constant talked about what God had do for them. They continually r viewed their religious experien relating it in their preaching, glo fying it in their testimonies and sin ing of it in their hymns.

This could have proved unde able if they had stopped mere with exulting in their own blessin But they were wise enough not regard themselves as the particul favorites of Providence and th were understanding enough to pe ceive that religious experience c be kept only when it is shared.

The hymns created in the Metho ist Revival constantly reflect t urge to share Christ with all me The gospel these hymns preach universal.

The Methodist witness in so stresses the fact that it is God's w for all men to be saved. In an a when it was often preached that G willed that only some men should saved and that Christ had died f only a fraction of humanity, t Methodists joyously affirmed th God's salvation is for all. Th

(Continued on page

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"It Pains My Heart"

There is no pain quite so severe as the pain of a repentant heart. It is not strange therefore that the Kekchi Indians of Guatemala should describe "repentance" as "it pains my heart." The Baouli people of West Africa, however, are somewhat more precise in describing repentance. They say, "It hurts so much I want to quit it." This is real repentance and is thus distinguishable from remorse, which brings pangs of guilt but does not lead to change.

In the Northern Sotho language of South Africa repentance is described in terms of what happens to the sinful heart. "It becomes untwisted," the Sothos say. In a similar manner the Chol Indians of southern Mexico can speak of repentance as "the heart turning itself back," and the neighboring Tzeltals describe repentance as "my heart returns because of my sin." Here is the clear recognition that sin warps, twists and perverts the heart of man, and it is repentance that helps to undo this fatal process.

The Mazalhua Indians of Mexico have summarized the implications of repentance when they declare that the repentant man "has received a new heart from God." This is the only real repentance, for it is the only answer to haunting guilt.—American Bible Society.

The Master Secrets of Prayer

IV. *Hindrances to Prayer*

By CAMERON V. THOMPSON

GOD delays to answer some prayers ut He does not delay to answer all rayers. If you have had a period f even one day without an answer prayer, it indicates that hindering n has crept in. "Behold, the Lord's and is not shortened, that it cannot ve; neither his ear heavy, that it nnot hear: but your iniquities ve separated between you and ur God, and your sins have hid s face from you, that he will not ar" (Isa. 59:1, 2).

Trams and trolleys and some buses ve long poles which reach up to ing electricity and power to the otors from overhead wires. The le may be within an inch of the ire, yet no power can pass; the s or trolley stays in the same place. ne people inside may sing and out and preach and hold a great eeting, but when they get out they e still at the same place.

A pack of cigarets, a dirty book, vy, hatred, unforgiveness, an un-an habit, failure to visit hospitals d jails, neglect of Bible reading—n thousand things can utterly cut the communion of the Holy Spirit d make it impossible for God hear your prayers. Do not say at it is hard to pray or that God es not answer, but rather cry t, "Search me, O God, and know heart: try me, and know my oughts: and see if there be any cked way in me, and lead me in way everlasting" (Psa. 139:23,).

As we daily and hourly search the riptures and read the Word of d, the Holy Spirit reveals where blockages are. "This book of law [God's Word] shall not de-rt out of thy mouth; but thou alt meditate therein day and night, at thou mayest observe to do cording to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success [do wisely]" (Josh. 1:8).

But one may know all of this and still remain for months, and even years, without a single answer to prayer. For when the sin is revealed, we must confess to God and we must confess specifically, calling the sin by its true name no matter how evil, asking God to cleanse and forgive, and declare our heartfelt purpose not to repeat this sin nor to allow these God-dishonoring snakes to make our hearts their nest. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousnes" (1 John 1:9).

If you have been pretending before God and have thought that perhaps He would hear your prayers even while you held fast to known sin, would it not be best at this very moment to fall on your knees before our Lord and to do business with Him?

We now come to some of the specific sins which God says will make it impossible for Him to hear your cries, no matter how sincere and fervent they may be. Are any of these sins yours?

Unforgiveness. Our Lord hastens, after He has given us the model prayer (Matt. 6:9-13), to inform us in no uncertain terms what the chief blockage to prayer is. "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6: 14, 15). The Lord repeats the statement so that we will get the point. Unforgiveness is the chief blockage to prayer.

Read and meditate on the parable of the king who will take account (Matt. 18:21-35) if you want to see how vastly important it is that we do not hold grudges or fail to forgive a few cents' worth after our Lord has canceled our multibillion-dollar debt.

Selfishness. "God bless me and my wife, my son John and his wife, us four and no more," is the general trend of prayer. The first recorded prayer in the Bible (Gen. 15:2) is petulant and selfish: "And Abram said, Lord God, what wilt thou give me, seeing I go childless?" In the next chapter Abram sets out to answer his own prayer by taking Sarai's handmaid Hagar. But in Genesis 18 we find Abraham (with name changed) interceding for others (verses 23-33).

Many wives want their husbands converted so that it will be more pleasant at home. This is wicked selfishness. They should desire them to be converted so that they will no longer dishonor God the Father by spurning the salvation of God the Son. Cries for revival often mean nothing more than some church wanting to increase its income through added members. When we cannot longer bear to have God displeased with the worldliness of our churches we are on the road to revival.

Evangelist Dawson tells of a lady who came to him during a meeting and doubted if God answered prayer, because, said she, "I have prayed for both of my boys from before they were born, and neither of them is saved." Dawson asked her to make him a solemn promise. "I want you to agree to stop praying for your boys for one month—*pray for other mothers' boys!*" She accepted, and saw both of her sons converted in less than thirty days.

Here, indeed, is a master secret

of prayer. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts [pleasures]" (James 4:3). "And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before" (42:10). "Thy will be done in earth, as it is in heaven" (Matt. 6:10).

Lack of family love. Many men who are angels in public and devils at home wonder why their prayers are not answered. Wives who are jealous and sarcastic and given to pouting and complaining marvel when their prayers freeze on the ceiling and drip back down the neck. Horrible and unholy things are carried on in the name of marriage, and many hold the marriage license to be a license for lust.

Perhaps your whole married life needs to be spread out before the Lord. ". . . Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well . . . Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered" (1 Pet. 3:6, 7).

Stinginess. Paul was very happy that the Philippian church had shared with him in finances. "For even in Thessalonica ye sent once and again unto my necessity" (4:16). And to this generous church, which backed up its missionary with prayer and funds, God gave a mighty promise: "But my God shall supply all your need according to his riches in glory by Christ Jesus."

God is a great giver (see John 3:16) and He pours out His choicest blessings on those who are anxious that nothing shall stick to their hands. There is only one safe place for our money—in the hands of those who are spreading the gospel over the world. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

When we give, the Lord takes a long look at what we have left. How much did God have left when He gave His only begotten Son? It is to those who are hilarious givers, to those of the open heart, that John now gives God's amazing promise: "And *whatsoever we ask,* we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 John 3:22).

Stingy churches which spend more on themselves than on others, as well as individuals who value the rainy day above the present agony of the world, will get no blessing from God. How horrible it is to God when men disobey His plain command: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal" (Matt. 6:19).

Some other blockages are: failure to thank God (Rom. 1:21); idols—placing wife or husband or children or property or anything before God (Ezek. 14:3); disobedience to the Word of God (Prov. 28:9); pride (Job 35:12, 13); failure to be reconciled with offended brothers (Matt. 5:23, 24); stubborn self-will (1 Sam. 15:22, 23); underestimating the faithfulness of God (James 1:5, 6). ◆ ◆ ◆

The Methodist Witness

(Continued from page 4)

sought to help every man to see that he himself was personally involved in Calvary. They wanted all men to be able to join with them in singing:

Arise, my soul, arise;
Shake off thy guilty fears;
The bleeding Sacrifice
In my behalf appears:
Before the throne my Surety stands,
My name is written on His hands.

. . .

His blood atoned for all our race,
And sprinkles now the throne of grace.

The Methodist witness in song not only affirms that it is God's will for all men to be saved; it likewise affirms that any man may be saved. This is to say that, so far as God's saving power is concerned, there are no hopeless cases.

The Methodists believed this with profound conviction; and, believing it, they sought out the drunkard in his cups, the libertine in his hiding place, the prisoner in his cell. Even the condemned felon on his way to execution was confronted with the claims of Christ. They went gladly to England's worst cesspools of and challenged with the gospel broken men and women whom th found there.

Today our orthodox churches particular need to recover this co fidence that any man and every m by the grace of God, may be tra formed. Once again they need expect miracles through the div redemption of the worst of men.

It was inevitable that Methodi believing so profoundly that Ch died for all and that any man co be saved, should become a missi ary movement. No wonder the so societies multiplied so soon so rapidly everywhere through England! No wonder they spre so soon to Ireland! No wonder t eventually the conference sent m sionaries to what was then far-o tant America! All this resulted fr the fact that these men and wom in their eagerness to share their o religious experience, could truly s with Charles Wesley:

What we have felt and seen
With confidence we tell;
And publish to the sons of me
The signs infallible.

Believing as they did that G salvation was for all His child they had no other option but to clare:

O that the world might taste and
The riches of His grace!
The arms of love that compass me
Would all mankind embrace.

All of us need to be remin afresh that the experience which faith in Christ has brought us is merely an experience to be enjo and to make our own lives ric It is one which must be shared w all men to the earth's remo bounds. The noblest impulses our own hearts, the crying need the world and the marching or of Him to whom we have pled our allegiance constitute for u mandate similar to that which J Wesley gave to George Shadf when he said to him, "Publish y message in the open face of the and do all the good you can."

Ye servants of God, your Master
claim,
And publish abroad His wond
name;
The name all-victorious of Jesus e
His Kingdom is glorious, and
over all. ◆

DAVID R. ENLOW, Editor

T HOME

resbyterian leaders map merger details: Leaders of the resbyterian Church in the U.S.A. and the United Presyterian Church of North America drew up plans at ittsburgh, Pa., for consolidation of various boards and gencies of the two denominations which will merge ext year. A uniting General Assembly of the new United resbyterian Church in the U.S.A. will be held in Pittsurgh next May 28. The consolidation plans will be ubmitted to the delegates for approval.

●

niversity offers correspondence course in Hebrew: A orrespondence course in Hebrew is being offered by ie University of Wisconsin Extension Division to meet emands from college, high school and theological stuents and adult study groups. C. A. Wedemeyer, director correspondence study, said it is the first such course the country. The director reported a "heightened inerest in Hebrew brought about in part by the discovery the Dead Sea Scrolls."

●

redicts end of integration dispute in ten years: Dr. E. anley Jones, noted evangelist and author, predicted in ashington, D. C., that the dispute over racial integraon will end in ten years. He said that when segregaon has been abolished Americans will find the most portant change in that "our conscience will be clearer d our democracy sounder."

●

ll auditorium twice for Reformation observance: otestants filled St. Louis' largest auditorium twice in day to celebrate Reformation Sunday. At 3:00 P.M. ghty congregations of the Lutheran Church-Missouri nod held their annual Reformation rally in Kiel Audirium. It featured the singing of 3,000 children from atheran parochial schools. In the evening members of rious denominations attended the thirteenth annual eformation service of the Metropolitan Church Federaon in the same auditorium.

●

ethodist membership now 9,566,629: Membership in ie Methodist Church in the United States now stands 9,566,629, it was announced in Chicago. This is a in of 121,809 over the previous year. The Methodist urch is the largest Protestant denomination in the untry.

Forty churches exchange pulpits: Forty ministers from Ottawa, Canada, and Syracuse, N. Y., exchanged pulpits for the day on October 27. They included from Syracuse Rev. R. Emory Smith, Jr., from Woodlawn Methodist Church, the first Negro pastor to preach from a pulpit in Canada's capital. The press headlined the "unique experiment in religion aimed at developing a better understanding between congregations and nations" as "Ambassadors Ecclesiastical Trading Pulpits."

ABROAD

Churches back Buenos Aires Crusade: Dr. Oswald J. Smith, Canadian evangelist, said 300 local Protestant churches coöperated in his two-week crusade at Buenos Aires. His opening rally in Luna Park Stadium attracted a capacity crowd of 12,000. Dr. Smith said he had encountered no open hostility from Roman Catholic authorities although Catholics had been cautioned not to attend his meetings.

●

Says Israel seeks to aid its Christian minority: An official of the Israeli government said in New York that "the Christian is more secure and better off in Israel than in perhaps most of its neighboring countries." Dr. Chaim Vardi, counselor on Christian affairs to the Israeli government, spoke at a luncheon gathering sponsored by the American Christian Palestine Committee. He is in the United States for a two-month lecture tour.

PEOPLE

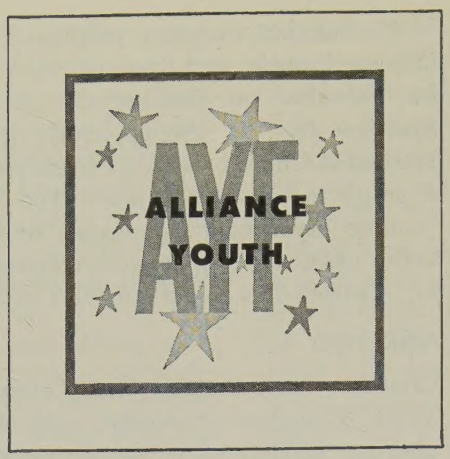
Hoover honored by Sunday school group: J. Edgar Hoover, director of the FBI, was named by the All-New England Sunday School Convention in Boston to receive its first Christian Citizenship Citation. "Among our nation's leaders no one has contributed so much to Sunday school attendance and Christian education as Mr. Hoover," the citation said.

●

Canadian Alliance man heads CBMCI: Donald F. McKechnie, Ottawa accounting executive and member of the Ottawa Gospel Tabernacle (C. & M. A.), was elected international chairman of Christian Business Men's Committee at the twentieth annual convention in Phoenix, Ariz., October 23-27. Vice-chairmen are Harry R. Smith, San Francisco, and R. G. LeTourneau, Longview, Tex.; secretary, G. Tom Willey, Baltimore, Md., and treasurer, Aaron Delinger, Paradise, Pa.

THE PRESS

Says Canada needs interdenominational paper: Canada needs an influential interdenominational, evangelical periodical, the Christian Writers' Association of Canada was told by John Sigsworth, of Oshawa, Ont., its retiring president. Such a paper would "help denominations get acquainted with one another," he said at the annual meeting. Robert Walker, of Chicago, editor of *Christian Life* magazine, said the press is "the greatest single tool for getting the gospel across to people."



WELDON B. BLACKFORD, Editor

Maintaining the Bible Reading Habit

It is utterly impossible for young people to succeed spiritually if they neglect the daily Bible reading habit. God emphatically pointed this out to Joshua (1:8).

The Bible should have first place in the daily study and relaxation of all our AYFers. Evangelist Billy Graham offers the following suggestions to youth on the subject in an article he has written entitled, "Dig into Your Bible."

"Get yourself a good study Bible. It is well to have a Bible to carry with you to school and to church, but I would suggest that you also have a larger Bible which you can keep in your room or on your desk for studying and reading.

"Keep a notebook alongside when you read. Jot down thoughts and reactions which come from certain verses or portions. There are many systems of Bible study available, many of which are excellent, but do not be afraid to write down your own thoughts as you read and meditate.

"Learn to use a concordance. Your study Bible likely will have one in the back of the book. Many other concordances are available. These are invaluable in helping you find verses which have the same word. Also, you may remember part of a verse but not know where to locate it; the concordance is your solution.

"Get a Nave's Topical Bible. Outside of the Bible this is the book I depend on more than any other. There is no book that has helped me more.

"Check other versions. Do not be afraid to look into translations other than the King James. These versions give you different slants on certain key verses you may be using in developing a talk for your youth society or Bible club. Checking these may well involve additional time and effort, but you will be richly rewarded time and time again by the jewels uncovered in such digging.

"Pause to pray as you study. If God shows you something in His Word that thrills you, stop right there and thank Him for it. If things are going a bit rough as you study, ask Him for divine guidance and help. Prayer is a vital part of Bible study and meditation.

"Memorize as much as you can. I do not hesitate at all to recommend the Navigator system. It is excellent. Take a key verse or two from your morning quiet time and commit it to memory during the day. Jot it down on a piece of paper for reference during the hours at school or at work. Hide God's Word in your heart. It will enrich you greatly.

"Take time to read the Bible. Not always to study it, but merely *reading* it. Get into an easy chair and spend an hour or so reading it. Go through entire books at one sitting. Concentrate as you read, and after such a period you will be surprised at how refreshed you feel.

"Carry your Bible with you as much as possible. This includes to school, to work and to church. It is a testimony to the world and also it is readily available for the opportunities which come your way telling people about Christ. Remember, it is not what *you* say that counts, but what the Bible says.

"If you find your mind wandering as you study, quit until you can concentrate. Do not wander through a chapter or two, get nothing out of it, and then go on your way feeling that you have completed your reading for that day. Better to read one verse knowingly than one chapter and not know what was in it.

"I repeat, Dig into your Bibles. It is as important to your spiritual life as food is to your physical and mental existence."—Adapted from *Youth for Christ.*

Here's an Idea

The college-age AYFers of San Jose (Calif.) Neighborhood Church recently tried an idea that we would like to share with you. While planning our annual fall banquet, we decided that it would be much more enjoyable if we could share our blessed event with others.

Plans were soon under way to include the international students of San Jose State College. Letters were sent to all foreign students, telling them about our youth group and its program. The letters were followed by personal visits to give each of them a special invitation to be our guests at the banquet. Calling on them was a most interesting experience and their cordial responses convinced us of their sincere appreciation. Although all of them were not able to come, many of them accepted our invitation.

Together we enjoyed a tasty dinner, followed by a simple, Christ-centered program. Our guests not only appreciated the dinner but they were impressed by the program. Our aim is to keep this contact alive and eventually see some of our foreign friends become citizens of heaven. — LORNA SOLIE, *San Jose, Calif.*

AYF Guide

Bible reading plan for school days

DECEMBER 9-13

Monday	Genesis 12
Tuesday	Psalm 11
Wednesday	Matthew 2:13-23
Thursday	Psalm 58
Friday	Acts 7:21-41

Gospel Starts Chain of Salvation

STELLA M. RATZLOFF, *Thailand*

ou started something that ne'er shall end,
Vhen you sent the money across the sea,
'hat bought a Bible for Young Sing Lee."

his is all I remember of a poem I cited one special day in church hen I was a child. "Across the sea" as far away then. Today I am see-g what money sent across the sea n accomplish if God is in it.

Perhaps you have given to help ıy copies of the Gospel of John r the house-to-house distribution mpaign in Thailand. Rejoice! God ıs promised, "My word . . . shall ot return unto me void, but it shall ccomplish that which I please, and shall prosper in the thing whereto sent it."

Several years ago the Gospels ere being distributed in Yasothon, town in Ubon Province. Only a few ouses remained. It was late, every-ıe was tired, and there were only ıe or two copies of John left. ıould the group go on? It was en that Mr. Gaeo received the ook. He opened it; he read; he lieved; he received; he gave to hers.

The complete story cannot be ritten for God is keeping the cords. But we do know that Mr. aeo has been a faithful witness herever he has gone, and his work kes him to many areas. He took e gospel to his own relatives in neighboring province. Both Mr. aeo and his wife were used of God ıong fellow workers in a sugar ctory in southern Ubon. Later a ssionary came and helped too, d today there is an established church of about thirty members.

Right in Gaeo's own home town of Yasothon was a Mr. Daeng who came to Christ through Mr. Gaeo's testimony. Weeks later Mr. Daeng brought Mr. Umpon to Christ, and several months later Mr. Umpon's witness bore fruit in the salvation of Mr. Pong who just recently received Jesus as Saviour. Mr. Daeng has relatives in Mahachanachai, far off the beaten track, to whom he wants to bring the gospel.

And now Mr. Gaeo and two who believed through his testimony are in a position to bring the Good News to a small community in Laos, where the sawmill for which Mr. Gaeo is the engineer has moved.

You started something that ne'er shall end
When you sent the money across the sea,
So that Gaeo could have John's Gospel free.

Enthusiastic Translators

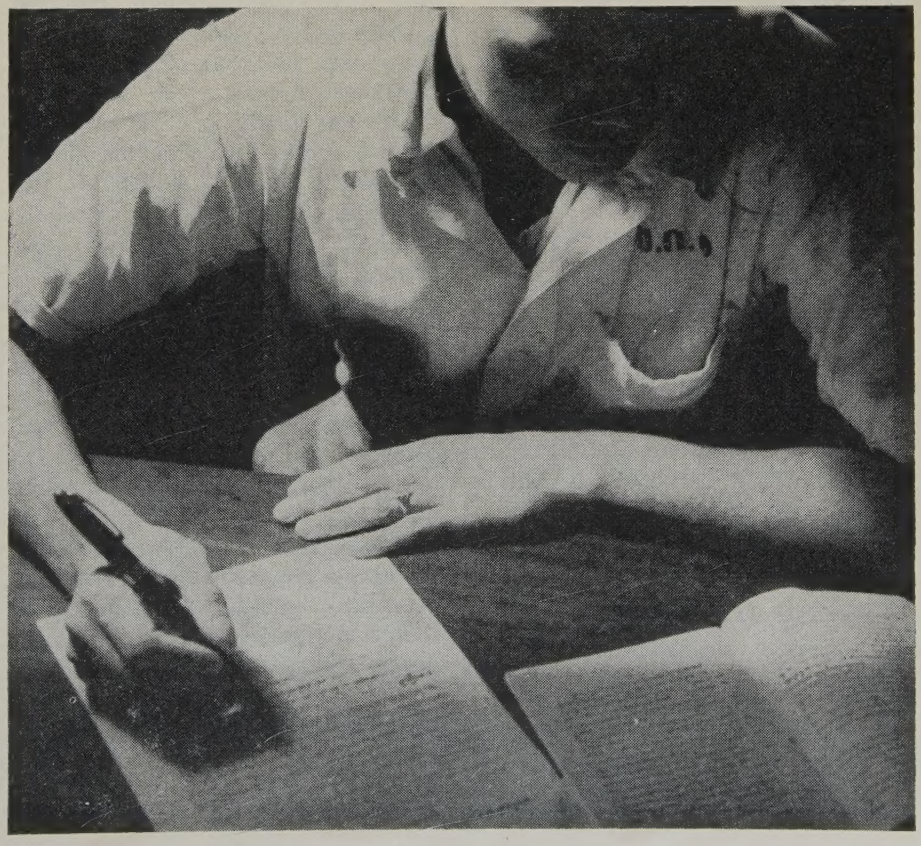
By HELEN E. EVANS, *Tribes of Viet Nam*

Pretend that it's any weekday morning about eight o'clock and you have come to our living room. Before you even walked in the door you would hear four people talking together very earnestly in Koho, with possibly some Vietnamese or English thrown in. You would see the big table covered with various Bibles and New Testaments in English, Vietnamese and French, as well as a concordance and several mimeographed books in Koho. You would find seated around the table two Koho-speaking tribesmen, a Vietnamese pastor and an American missionary. Our Translation Committee is at work!

One of our most urgent projects is the completion of the Koho New Testament. All the books have been translated in rough form, but each one must be checked for accuracy and readability by the committee before it can be mimeographed or printed. From June until Christmas Bible school is in session. K'Sac, the top man in his class, is a Sre. In fact, he was my first language teacher and is now a student-preacher. Ha Klas A, a Cil, graduated from Bible school last December. He is responsible for the Dalat church and also teaches Bible to the wives of the students when they are here for school. These two men are free forty-five minutes before classes begin in the morning, and another forty-five minutes late in the after-

A Thai high school student works on his Bible correspondence lesson

W. D. CARLSEN



noon, when teaching is over for the day. When Mr. Nam is in town he works with us; if he is away we work ahead but leave the difficult passages to check with him when he returns.

To me the best part in working with K'Sac and Ha Klas A is to see their enthusiasm. This work isn't just a chore that must be finished. They are genuinely interested in getting God's Word into their own language. We have been checking First Corinthians and it contains much needed teaching for our young Tribes Church. It is not at all unusual for one of the men to pause in the midst of a verse and ask, "What is the meaning of this? Please explain it." And their questions aren't always such that I can answer them in one sentence either! We must continually look to the Holy Spirit for guidance in choosing the best words in order to get across *His* meaning in each passage.

One day when we were deep in the sixth chapter of First Corinthians, Sac suddenly looked up. "What does it mean, we're to judge angels? I thought the angels were good." After an explanation had been offered and we talked about it a little, Klas burst out, "Why sure, that must be what it means!" With a delighted chuckle he thumped Sac on the back, saying, "There are many strange and wonderful things in the Bible!"

The Gospels and Acts have been printed for us in Canada by the Bible Society. Our Koho Christians rejoice when they get one new book of the New Testament. They want to know God's will for their lives. And yet so many in other lands who already have the whole Bible won't even take the trouble to open its covers. What does it mean to *you*?

We are working and praying that the entire New Testament in Koho will soon be completed. Please remember to pray for us in this task.

Missionaries Desire Used Materials

Missionaries on several fields can use to advantage old Sunday school cards and picture rolls, Christmas and other religious cards, pictures from Scripture text calendars and flannelgraph pictures. For a list of these missionaries write to the Foreign Department, 260 West 44th St., New York 36, N. Y.

CONGO BELGE PHOTO

A witch doctor in paraphernalia, Congo

A Sad Death

By DANIEL NUNGU, *Congo (Translated)*

I write a sad story about our chief who died in our section of Banana. He was very well known both to the white people and to us. He was very old when he died. His name was Pedro Diamante and he was chief of the coastal region. He used to be a witch doctor who deceived many and who was responsible for the death of many.

He was made a ruler over the coastal section. The Belgian officials told him to cease his witchcraft, but he continued to practice in secret. He hated the Word of God and wanted the teachers to leave his country. But since the government officials wouldn't consent to this his opposition subsided, but he remained an enemy of the teachers.

He married a woman who had three daughters by another man. On top of that he married the three daughters. After a while the mother and two of the daughters left him. Only the one remained faithful to him until the time of his death.

The missionaries and teachers exhorted him often to repent and turn to Christ, but to no avail. Before he died he sought a guarantee against death from a fellow witch doctor. This witch doctor had him drink a certain kind of poison that we use to kill animals. This was done that when any witch would try eat his spirit the poison would mak its appearance inside him and th witch would die instead of hi

But, alas, my friends. What h drank affected him and made hi deathly sick to his heart and stomac He went to Léopoldville to get he from the doctors, but they could do anything for him. They told hi that what he had swallowed ha stuck to his heart and they could n help him. So he returned to hi town to die.

When he was dying he said h saw black people with tails on the who were pulling him into he snakes were wrapped around hi neck. He saw also a fiery serpen larger than the others, who appeare to be their queen. He cried wit a loud voice: "Come and help m —you whom I used to help! *Com* COME! COME!" Four times he crie The people around him were fille with fear and amazement and fle for they couldn't see a thing. Hov ever, his wife and mother staye by him. Then he bleated loud three times like a goat, struggli all the while on his bed. Wit this he stopped breathing. Oh, wh sorrow!

What about it, my friend; w that a good death? How tragic n to know our Saviour. Jesus is rea to deliver us from a foolish deat but so many of us refuse just li this chief refused, though repeated warned by missionaries and teache alike. Know this, friend: death awai each one of us. Many chiefs an other people will go to hell becau they did not repent and did n obey the gospel. "(They) shall b punished with everlasting destru tion from the presence of the Lor and from the glory of his powe (1 Thess. 1:9).

Friend, do you want to die wit the wrath of God upon you? Sett matters with God while there is th opportunity to do so. "Seek ye th Lord while he may be found, ca ye upon him while he is near: l the wicked forsake his way, and th unrighteous man his thoughts: an let him return unto the Lord, an he will have mercy upon him; an to our God, for he will abundant pardon."

A Review by Helen Sigrist

Ignitible Christians

Through Gates of Splendor, by Elisabeth Elliot. Harper & Brothers (1957), New York, N. Y. 256 pages, $3.75.

There can be few Christians who do not know something of the story of five young missionaries who gave their lives in an attempt to bring the gospel to the Aucas of Ecuador. Elisabeth Elliot, the wife of one of the five, has written the story of the missionary enterprise and the martyrdom, including in her book considerable sections from the diaries of the missionaries. If this were just another missionary story it would seem rather late, after all that has been written, to review a book so much publicized. But this is one book that should be read, not merely discussed, not merely sampled, and every Christian should have the opportunity to know what is here.

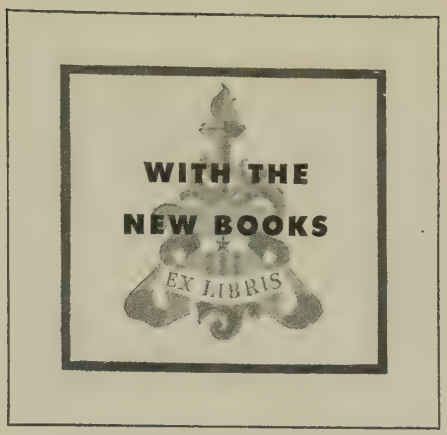
First, there is the background of each of the men, told so we can learn how God calls and prepares His servants and how He works innumerable details together to make a pattern. There is a picture of twentieth century missionary work which, despite airplanes and radios, still requires God's gift of courage. There are the Indians, the Quichuas, the head-shrinking Jivaros, the killer tribe of Aucas—none of them glamorized, none of them viewed with condescension. There are spiritual conflicts, and one of the most revealing passages is Roger Youderian's account of the black days when he was sure he had failed as a missionary and must give up. There are the careful plans for reaching the Aucas, each made after hours of prayer. Above all, there is revealed here the personal faith and obedience of the martyrs and their wives, all of whom considered themselves expendable. The book will have accomplished its purpose if some of us who read will echo the words Jim Elliot wrote: "He makes 'his ministers a flame of fire.' Am I ignitible?"

The Expository Method of G. Campbell Morgan, by Don M. Wagner. Fleming H. Revell Company, Westwood, N. J. 128 pages, $2.00.

As the title suggests, this rather small, attractive volume deals with the homiletical method of the "prince of expositors," G. Campbell Morgan. The right of expository preaching as practiced by the late Dr. Morgan is championed throughout the work. Morgan's preference for this method is explained by "his simple trust in the authority of the Scriptures (which) set the confines of his thinking." Morgan is quoted as saying, "My whole ministry has been based upon acceptation of the absolute authority of the Bible" (p. 34).

The steps constituting the expository method are: Survey, condense, expand, dissect (p. 50). Lest it be objected the "Morgan method" is narrow and limited, let it be remembered that by the "expository method" in general is meant the application of the historico-grammatical procedure to any given passage from the Scripture whether longer or shorter. Also Morgan is a master at "biographical sermons" which are a subdivision of the larger whole.

The reason why some preachers avoid and actually dislike the expository method is assigned by Wagner chiefly to laziness. Some will not care at all for this conclusion, but before they dismiss it too lightly let them examine their own conscience to see if there may not be at least a modicum of truth involved! The expository method may rob us of a lot of our "good ideas," but it will lead us a lot closer to what God was really trying to tell us in His Word. Take your choice.—John F. Gates.



Order your books from either house
Christian Publications, Inc.
Third and Reily Streets
Harrisburg, Pa.

William H. Dietz, Inc.
10 South Wabash Avenue
Chicago 3, Ill.

Nervous Christians, by L. Gilbert Little, M.D. (concluding chapter by Theodore H. Epp). Moody Press (1956), Chicago, Ill. 127 pages, 35 cents (paper).

The author of the greater part of this book is a practicing Christian psychiatrist who from his years of experience has concluded that the "so-called nervous breakdown is a misnomer for emotional chaos in the soul of man." He points out how tensions and tormenting fears build up because the soul is self-centered and at the same time inwardly knows its guilt. He considers here the lustful fantasies of the unregenerate, and also the unadmitted resentments and pride in Christians that make them neurotic, bringing "nervous" symptoms or psychosomatic illness. Unlike liberal writers on psychology, Dr. Little recognizes that Satan has much to do with mental illness and the troubled minds of those not really ill.

This little book can be easily understood by average Christians unversed in psychology and should help many to understand the causes of nervousness. This in turn should help many to solve problems by turning to the Lord. There are some good thoughts on the terrible danger to Christians, even to pastors and missionaries, of too much activity, whether worldly or churchly, if it hinders vital communion with God.—Helen Sigrist.

Books in Brief

Helping People Learn English, by Earl W. Stevick. Abingdon Press, Nashville, Tenn. 144 pages, $2.50.

Teaching English on the mission field can be a means of presenting the gospel to some who would not otherwise listen. It is today more than ever an opportunity given to missionaries. This is a very good manual for untrained persons who are interested in teaching foreign students the fundamentals of our English language.

Excellent suggestions are offered in chapters one and two under the headings: "What Language Teaching Is," and "Teaching Suggestions." The chapter on the "Sounds of English" would be difficult for an untrained person. With these basic suggestions the teacher could go far with original work.

The Way, Practical Guide to the Christian Life, by Godfrey C. Robinson and Stephen F. Winward. Moody Press (1957), Chicago, Ill. 95 pages, $1.00 (paper).

This is a good handbook for individual or group study on the Christian life and discipline. There is concrete material for young Christians on how to pray and read the Bible, how to receive guidance, how to serve God in the church, how to witness. Though no two believers ever agree on all details when so many subjects are considered, this little book is about as noncontroversial as it can be and still give real help. Many an older Christian would find some confusing subjects clarified by reading it.

Share My Pleasant Stones, by Eugenia Price. Zondervan Publishing House, Grand Rapids, Mich. 384 pages, $3.00.

In her lively, colorful fashion, Eugenia Price shares the verses and thoughts given by the Lord in private devotions. One for each day of the year.

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. and Mrs. Emanuel A. Prentice returned on October 8 by plane to Puerto Rico. The Prentices first went to Puerto Rico in 1951 under appointment by

Rev. and Mrs. E. A. Prentice
Puerto Rico

the Foreign Department. When the field was placed under the supervision of the Home Department in 1955, the Prentices continued their ministry in Puerto Rico as representatives of the Home Department. Prior to their ministry in Puerto Rico Mr. and Mrs. Prentice served in three South American countries: Argentina, Ecuador and Colombia.

The New Generation

To *Rev. and Mrs. M. C. Allen,* Indonesia, a son, Daniel Lester, on November 4.

To *Mr. and Mrs. Harold Irish,* Mendon, Mass., a daughter, Peggy Lynn, on October 11.

To *Mr. and Mrs. W. W. Lanpher,* Okemos, Mich., a son, Timothy Weston, on October 18.

To *Rev. and Mrs. H. A. Town,* Barrhead, Alta., Canada, a son, Terry Lee, on October 20.

To *Rev. and Mrs. J. A. Lewis,* Trenton, Mich., a daughter, Cheryl Jean, on October 27.

To *Rev. and Mrs. J. W. McCarthy,* Quito, Ecuador, a daughter, Doris Elaine, on November 7.

Dr. R. A. Forrest Succeeded by Dr. Bandy at Toccoa

Dr. R. A. Forrest, who founded Toccoa Falls Bible Institute in 1911, retired from the presidency of the school at the meeting of the Board of Trustees on October 18, and Dr. Julian A. Bandy was elected to take his place.

Dr. Forrest began his ministry fifty-five years ago. He served for twenty-five years as the pastor of the First Presbyterian Church in Toccoa Falls, Ga., was chaplain of the senate of Georgia and moderator of the Athens Presbytery. He was also for many years a member of the Board of Managers of The Christian and Missionary Alliance. On October 18 he was honored at the Institute at a Founder's Day ceremony in the Student Center. Dr. Forrest will continue to serve the school in an advisory capacity with his office in the administration building. He was elected president-emeritus and ex-officio member of the executive committee of the school.

Dr. Bandy, vice-president of the Institute since September, 1952, was unanimously elected president. In his acceptance message he stated that he was fully dedicated to a pursuit of the same policy, faith and purpose of the founder. Dr. Bandy graduated from the Institute and has served as pastor in several outstanding churches of The Christian and Missionary Alliance. He left the pulpit of The Gospel Tabernacle in New York City to become vice-president of the Institute. He is also widely known as an evangelist and Bible conference speaker throughout the country.

Nyack Missionary College Expands

Nyack Missionary College is rejoicing during this second part of her Diamond Jubilee year in an increased enrollment which has necessitated several changes in the facilities of the seventy-five-year-old college. The science laboratory has been greatly expanded to care for the four sections presently enrolled and has been moved to the northwest section of Pardington Hall. A new workshop has been made necessary due to the increased interest being shown in the Division of Christian Education, now having 131 enrollees. It is located on north campus.

Alumni of the school are engaged in an all-out effort to complete the $15,000 Scholarship Fund drive, a part of the 75th Anniversary program. To date one-half of the required amount has been received. Four scholarships will be granted to prospective students. One will go to a student from outside the United States and Canada; two will be designated for juniors who are sons or daughters of Nyack alumni, one to be the son or daughter of a missionary, and the fourth will be awarded to a senior chosen as "the most promising student."

Extension Church Dedicates Building

Extension efforts in Joplin, Mo., came to a joyful climax on Sunday, October 27, with the dedication of a new church building known as the Highview Community Church of The Christian and Missionary Alliance. The dedicatory sermon was brought by Rev. David N. Clark, newly elected superintendent of the Central District.

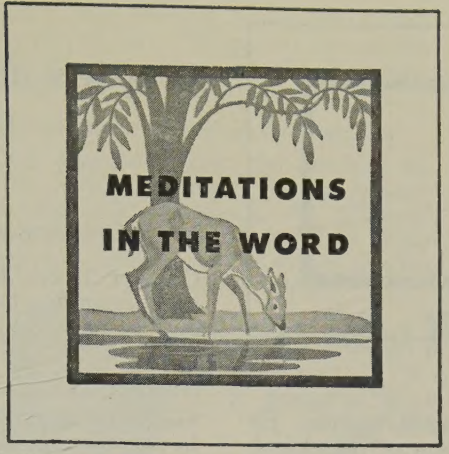
Present at the dedication service to bring greetings from the city of Joplin was Mayor Freeman Johnson. Others who participated were: Rev. A. C. Marvin, Dr. Kenneth Berg, Dr. Ernest Campbell and Rev. R. J. Ferguson. The pastor, Rev. R. H. Ferry, served as assistant pastor of the Toledo (Ohio) Gospel Tabernacle for three years before assuming this pastorate.

Gulf Coast Area Women Meet

The Gulf Coast Area of the women's missionary fellowship of the South

(Continued on page 15)

Highview Community Church, C. & M. A., Joplin, Mo.



Compiled by EDITH M. BEYERLE

Sunday

EADING—1 Corinthians 1:18-31.
EXT—*"The world by wisdom knew not od"* (verse 21).

The apostle has said that the wisdom this world is entirely wrong in its rinciples and nature. . . . David id, "I hate . . . thoughts"; not only ain thoughts, but all thoughts that are uman. This is the source of all our nbelief, our anxious care, our doubts nd fears, our envies, jealousies, irri-tions, seditions, strifes, controversies all have their seat in the strong in-llectual life of the human heart; the illfulness of our opinions and the ntertaining of thoughts, questionings, vil surmisings and imaginings that dis-uiet and defile the soul. From all these hrist wants to save us, to give us . . . ne heart so subdued that every evil nagination is cast down, every high ning that exalteth itself brought low, nd every thought brought into the aptivity of Christ.—A. B. SIMPSON.

ray for The Island World; Eastern, outh Pacific Districts, Mexico.

Monday

EADING—Hebrews 11:22-31.
EXT—*"By faith Moses . . . refused"* verse 24).

Life to Moses offered all the great-ess of the world's richest court. He ight have gone down in history as ne of the Pharaohs. But God was peaking to him, and he must choose etween what seemed to be present dvantage and the will of God. He hose "rather to suffer affliction with ne people of God, than to enjoy the leasures of sin for a season." And ecause he so chose, he "endured, as eeing him who is invisible." Where re the Pharaohs today? They live only s their names are associated with loses and the people of God. Moses ndured; he not only lived out his fetime but he has survived the cen-uries, and neither time nor eternity an rob him of his place because he hose the will of God rather than resent advantage. Was his faith re-arded? Who will dare to say that he ade a bad choice? Only those who ut the will of God first in their lives ctually live.—GOSPEL HERALD.

ray for India; Western Pennsylvania istrict, Puerto Rico, Jewish Work.

Tuesday

EADING—Romans 1:1-17.
EXT—*"I am debtor"* (verse 14).

In a small mountain community the ater supply ran low. One woman, owever, had a deep well. All day ng a friend watched as she cheerfully elped with the filling of all the buckets nd pitchers brought to her house. omplimented on her glad generosity, e indignantly replied, "Why, where the world is there a person mean ough to have plenty of water and not glad to give it to anybody that needs it! Seems to me like it tastes better when it's shared." Are we Christians as glad to share our "Water of Life"? . . . "Unless Christianity is shared, it may not be real Christianity at all!" Of course, you "can't no more give somebody somepin you ain't got than come back from somewhere you ain't bin!" as Mrs. Patsy Turner quotes the mountain proverb. When the Samaritan woman knew Jesus, she could not rest until she had shared her Good News.—DAY BY DAY.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

READING—Psalm 23.
TEXT—*"My cup runneth over"* (verse 5).

There is always something over,
When we trust our gracious Lord;
Every cup He fills o'erfloweth,
His great rivers all are broad.
Nothing narrow, nothing stinted,
Ever issued from His store;
To His own He gives full measure,
Running over, evermore.

There is always something over,
When we tell of all His love:
Unplumbed depths still lie beneath us,
Unscaled heights rise far above:
Human lips can never utter
All His wondrous tenderness,
We can only praise and wonder,
And His name forever bless.
—M. E. B.

Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.

Thursday

READING—Isaiah 45:1-11.
TEXT—*"Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth"* (verse 9).

"Woe to him that striveth with his Maker!" Pharaoh did it, and was overthrown in the Red Sea; Saul did it, and was deposed; Jehoiakim did it, and he perished; Judas did it, and he hanged himself; the Pharisees did it, and their city was destroyed; Julian the Apostate did it, and, falling back upon the field of battle said, "Thou hast conquered, O Galilean!" You can tell a man who has thwarted God if you know much about him. Many old fossils give the same experience twenty years after their conversion that they gave the month after. In a prayer meeting many pray the same stereotyped prayer year after year. Some ministers are just where they were in their doctrine and in their sermons as when they commenced their ministry—arrested, dwarfed.—F. B. MEYER.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

READING—Judges 18:22-31.
TEXT—*"What have I more?"* (verse 24).

Well might poor, deceived Micah cry, "What have I more?" He had built all his religious life around a false system which seemed to him perfect in its setup, including even a private priest to minister the religious ritual. Now he finds himself suddenly bereft of everything through the successful invasion of an enemy. His feeling of consternation and frustration causes him in desperation to cry out, "What have I more?" Nothing! All is gone! And with the "all" disappears his hope also. It is ever true with those who do not come God's way and place their hope in the one true God, but rather place it in some religious scheme of their own making. When the day of distress comes they find themselves suddenly bereft of all that in which they had anchored their faith and hope—swept away by one stroke of the arch enemy of the soul, and that just when the need is greatest.—PAMEH.

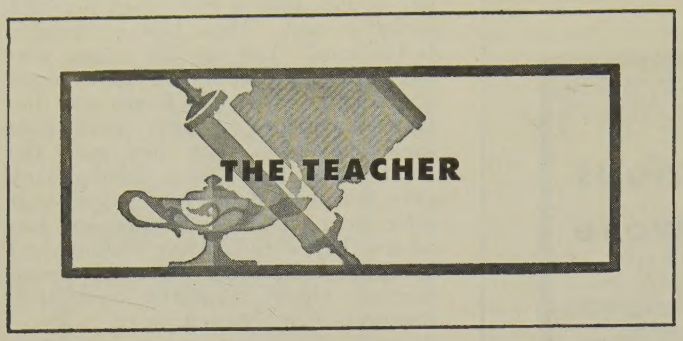
Pray for China, Hong Kong; Northwestern, New England Districts.

Saturday

READING—Matthew 10:24-33.
TEXT—*"Ye are of more value than many sparrows"* (verse 31).

Why should men fear if they are chosen of God, consecrated to His service, resigned to His will, and committed to the task of enlightening the world with reference to His being, His holiness, His love for sinners, His desire and His power to save the lost? . . . Let us comfort our hearts that His eye watches over us; that we are in the hollow of the hand of His gracious providence; that "he careth for (us)"; that none of us are so small that we do not attract His attention. It is our Lord who said that He notes the sparrow, that He numbers the hairs of our head; *we are not to fear.* We are to obey, we are to trust, we are to serve, but we are to sing and rejoice in the consciousness of our security in the protection of the great God who built the universe and who notes the fall of a sparrow.—H. C. MORRISON.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.



By DON J. KENYON

SUNDAY SCHOOL LESSON—DECEMBER 15, 1957

Living with Christian Joy

Philippians 4:1-13

DEVOTIONAL READING—1 Thessalonians 5:12-24

GOLDEN TEXT—*"But my God shall supply all your need according to his riches in glory by Christ Jesus."* —PHILIPPIANS 4:19.

BACKGROUND AND LESSON ORIENTATION

It is difficult to understand Paul apart from his calling. He had one consuming passion—the presentation of the church as a "chaste virgin to Christ." When this fact is realized it can be more easily understood why Paul stood ready to point out the least imperfection in his churches. Even a matter as insignificant as a disagreement between two women could have led to open party strife. He therefore dealt with it in its initial stage. To be able to conclude this epistle in the same attitude of joy with which he began it he dealt with some personal matters in this fourth chapter. His touch was delicate, sensitive as a surgeon's, but he could be stern and direct when cutting away the cancer of carnal division. Paul showed his authority only because he knew his responsibility to the church.

CONTEXTUAL CONSIDERATIONS

The basic message of the epistle ends with chapter three. In chapter four he was actually bidding his beloved church a reluctant farewell. Euodias and Syntyche had to be warned; he had to appeal to Luke to help them (vv. 2, 3). He exhorted the church to consistent, holy living (vv. 4-9). Finally there was a moving and tender appreciation for their thoughtfulness. Knowing that the money which they had sent him was an expression of loving sacrifice, he assured them that God knows how to make the generous soul to wax fat (v. 19). This was climaxed with a benediction upon his church with a tinge of justifiable pride that the gospel was reaching the very heart of the Roman Empire. The old warrior was now a prisoner but it was Christ who held him captive and certainly not Nero.

SIMPLIFIED OUTLINE

1. *An Exhortation to Unity*—Philippians 4:1-3.
2. *An Exhortation to Growth*—Philippians 4:4-9.
3. *An Expression of Appreciation*—Philippians 4:10-13.

KEY WORD ANALYSIS

(1) "Euodias" (v. 2) means *fragrance*. Her influence was anything but fragrant. "Syntyche" means *good fortune*. The quarrel in which she was engaged was anything but fortunate. It takes grace at times to live up to our own names as well as the name of Christ.

(2) "Careful"—*merimnate* (v. 6), "exercising care or concern." Paul warned against undue concern. Instead of giving way to this trait which harms many a Christian, we are admonished to make all such things matters for prayer. Worry gives way to circumstances; prayer gives place to God's deliverance from them. Many a saint has witnessed to the fact that what he worried about never happened.

COMMENTARY ON THE PRINTED TEXT

1. *An Exhortation to Unity* (Phil. 4:1-3).

Christ's example of humility (2:5-11) and Paul's determination to win his race (3:1-14), form a basis of exhortation for them to live with a view to the dignity and destiny of redeemed men. The crown is worth the striving. It is not earned by striving but we are unworthy of it if we do not. Constancy and perseverance were virtues needed in the persecution which was coming to the church under bloody Nero. They were to learn to be stable in small matters.

Since Paul was unable to visit the church they would have to take their own initiative in discipline. They would find in Christ the singleness of mind and motive that they needed. What seemed to be a serious matter between Euodias and Syntyche would fade before this view of Christ. This letter would be read publicly and the rebuke of the women would come before the entire church. Paul commended them to Luke who was probably in Philippi. The women had served Paul faithfully while he was there; now they needed to be rescued from their own temperaments.

2. *An Exhortation to Growth* (Phil. 4:4-9).

Rejoicing is a fruit of the Spirit which can be maintained only in the Lord. It is to be distinguished from pleasure or happiness (see 1 Thess. 1:6). In Christ there is always cause for joy. It is impractical from the Christian point of view to be exuberant about trivialities and unresponsive to major causes for rejoicing. Our moderation should be manifested always. Levelheaded, disciplined religion, motivated by love for Christ, tempers our testimony with an attractive quality which draws men to Christ. The imminence of divine judgment should act as a control upon fleshly fanaticism.

Prayer, supplication, thanksgiving are spiritual deterrents to carnal worry. God's own brand of peace will fill the heart of the person that is garrisoned in Him. The mind also may be protected by the very nature of the thoughts which control it. If these things are of God and His truth they will give us peace. Since Paul's ministry had been a treasure house of revealed doctrine they would do well to practice what he had taught.

3. *An Expression of Appreciation* (Phil. 4:10-13).

Paul turned his attention to the gift Epaphroditus had brought. He was in "his own hired house" (Acts 28:30). They were again helping him. Paul had been in want but did not let the general public know it. He had long since learned contentment in any condition. Some great experience had brought this contentment and he had not been disturbed by circumstances since. He could now face poverty without complaint and luxury without being spoiled by it. The secret of Paul's tranquillity was not a drug. Christ gave him the strength to match the trial of each day. This was his theology and it was his life.

HELPFUL HINTS FOR LESSON PREPARATION

Pinpointing a map of the Roman Empire, as we sometimes do on a map of the world to show our missionary outreach, will cause the student to realize the vast work of evangelization undertaken by this Spirit-energized apostle in his missionary journeys. His nation had failed God. He seemed to want to do alone what they had failed to do as a nation. He was God's ambassador.

Missionary Treasury

October, 1957

neral Fund $356,440.14
signated Specials 37,250.97

praise God that the income received in tober was the highest that we have eived in any one month in the recent tory of the Society. In spite of this, at end of the month there is a shortage $141,000 of the amount that is needed the budget program.

oin with us in continued prayer that re may be a full flow of funds to fill the d in the remaining months of this year l to enable us to go forward with faith o an advance program for 1958.

Gifts for the month of October are ered by our receipts Nos. 14308 to 074 and 962 to 1131. If you failed to eive a receipt for your contributions, ase communicate with our auditors, ssrs. Lambrides & Lambrides, 220 West d Street, New York, N. Y.

All contributions should be designated l addressed to the Treasurer, The Chris- n and Missionary Alliance, 260 West h Street, New York 36, N. Y.

Bernard S. King
Treasurer.

THE ALLIANCE FAMILY

(Continued from page 12)

stern District met October 22 at e Bible Church in Clearwater, Fla. s. Grady Mangham, representing the bes of Viet Nam Mission, was the eaker, giving stirring reports of the nistry of the Word in that region. s. T. G. Mangham, Sr., president of District women's organization, ad- essed the delegates concerning the eat need of intercessory prayer. Mrs. y Forward led a period of prayer. Results of the annual election were follows: Mrs. James Strickland, St. tersburg, chairman; Mrs. J. N. strom, Clearwater, vice-chairman; s. J. T. Vanneman, Tampa, treasurer, l Mrs. Hazel U. Welch, Winter ven, secretary.

onto Women Hold Zone Meeting

October 24 the missionary prayer ups of the Toronto, Ont., zone met he Alliance church at Midland, with women present for the spiritual owship.

n the morning session greetings e read from the missionaries from District, after which a season of yer was held. Following a turkey ner at noon, Mrs. Nathan Bailey, trict president, conducted the busi- s meeting. Mrs. Mary E. Fevez, of Avenue Road Church, Toronto, was lected president.

Mrs. John Garrison presented the d of the millions of India. She was owed by Mrs. R. A. Kowles, who told of the blessing among the young people of the Philippines. A special offering was taken for the literature crusade in Viet Nam.

Revival Experienced at Galeton, Pa.

God graciously used the ministry of Rev. George Husted during special services held in Galeton, Pa., Alliance church from October 6 to 16 to bring genuine spiritual revival to the church and community. "The messages of the evangelist revealed that a secret place had been established where the preacher met the Lord for His mind, His will and the particular needs to be met," writes the pastor, Mrs. Clara Lehmann. The services were marked by genuine repentance on the part of believers. Every phase of the ministry of the church has been quickened, the pastor states.

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It's Time We Take the Initiative

HOW we revel in stories of missionaries who accomplished the near impossible with meager financial backing. Their heroic faith stirs our admiration. But there is danger that we simply glory in *their* sacrifices and fail to see that they have set examples for us at home to follow.

> As a rule the church at home does little about missions until it is inspired to it by the devotion of men and women who go forth "not thinking of comfort or ease." This is not the divine order. The church is the *sending body* which gives of its sons and daughters and then spares no expense to speed them on their way. "How shall they go except they be sent?" asked the apostle Paul. Himself never dependent upon support from churches at home, he nevertheless clearly described the way we all should share the responsibility.

The year 1958 presses upon us. Time does not permit a lagging response to the vision. Must we await the powerful stimulus of impassioned appeals before we bring our offerings? Shall we heap to ourselves expensive toys and regale ourselves with diverting amusements while men are dying without Christ?

> To enable Alliance missionaries to advance as they propose would require a tremendous upsurge of giving. Allowing only for the most pressing claims, *the income this year should exceed last year's by at least ten per cent.*
>
> But how have we been doing?
>
> *In the first three quarters of 1957 the increase over the same period last year was only four and three-quarters per cent.*
>
> What about next year? Dare we send thirteen new missionaries to meet the unprecedented response in Viet Nam? Does our faith match the appeals coming from all of our twenty-two fields? There is yet time to help bring up *this year's offering,* adding extra contributions until the deficiency is swallowed by a great tide of faith and obedience.

Neither indifference nor pleasure nor cares nor inflation will stall God's people when the issues are clear and His summons is heard.

"Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious;
And all thou spendest Jesus will repay."

THE CHRISTIAN AND MISSIONARY ALLIANCE
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